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INTERNATIONAL BIBLE STUDY.

March 7, 1886.——Nehemiah. 8 : 1-12.

See last *Guardian*.

March 14.——*Esther* 4 : 10 17 and 5 : 1-3.

OUR lesson begins at the point of time when Esther, the Jewish lady whom Ahasnerus had made queen, became aware of the fact that through the machinations of Haman, orders had been despatched into all the provinces of Persia to secure a massacre of the entire Jewish population on a certain specified day, the 13th of Adar, the twelfth Jewish month (Feb.—March.) Mordecai had notified Esther of the terrible decree, and charged her to intercede with the king in behalf of her people. But there was a difficulty in the way. No one could enter the audience-chamber of the king, except he were summoned by the king; the penalty for such unauthorized intrusion was death; unless indeed the king were to stretch toward the offending party his golden sceptre, in token of forgiveness. Thirty days had gone by since she had been summoned to the king's presence, and no one could say how long it might be before such a summons came. She sent word to Mordecai concerning this impediment.

It may seem surprising that Haman should have been enabled to obtain a decree of extermination against the entire body of Jews in Persia, numbering many thousands. But history is not without examples of similar atrocities. A little more than three centuries ago there was a degree of extermination in France against the Huguenots, and Bartholomew's day saw many thousands of them immolated in Paris and in the provinces; and the Haman in this instance was no less a person than the Pope, who struck a medal commemorative of the *stages Hugonnottorum*. Under Hadrian, Emperor of Rome, the populace, set in motion by the priests, demanded of the magistrates with one voice, during the public games, the destruction of the Christians; the magistrates, fearing sedition, were disposed to indulge them. Serenus Granianus, proconsul of Asia, represented to the Emperor how barbarous and unjust it was to sacrifice to the fury of a lawless multitude, persons who had been convicted of no crime. Hadrian issued an edict prohibiting the execution of Christians, unless by regular trial. Here is an instance very similar to that recorded in the book of Esther.

It is wonderful that human pride should demand the slaughter of so many men, women and children, because of a want of deference on the part of an inconspicuous individual. Perhaps if people would note the workings of their own mind better, they would see that the vindictiveness of their heart, when their pride has been wounded, would easily sweep thousands from the earth if it could be done with facility. In the chronicles of Hindu deities how frequently occur examples of wholesale destruction, because of some insult or slight; showing what man would be, if divine power were yoked to his passions. We thus see the force and significance of our Lord's exposition of the commandments in the Sermon on the Mount: viz. there is murder in a contemptuous word addressed to your brother, and adultery in a look.

Mordecai sent back this answer to Esther: "Think not within thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

He suggests that the remarkable providence or tissue of events by which she, a Jewish maiden, had become the partner of the king's throne, was to give her the opportunity she now had of intervening—at some personal hazard,—for the deliverance of the Jewish remnant scattered throughout the provinces of Persia. If she failed to improve this opportunity, God might, in some unknown way, save the Jews in the provinces, but she and her father's house would be slain.

Then Esther sent word to her kinsman that he should get all the Jews in Susa to come together and continue fasting and praying three days and nights; she and her maidens would do likewise. "And so will I go in unto the king, which is not according to the law; and if I perish, I perish."

In her extremity she felt the need of divine succour, and knowing that God is the hearer of prayer, she solicited the prayers of his people, and gave herself to fasting and prayer for three days and nights. It was a case like that referred to by our Lord: "This kind goeth not out without much prayer and fasting." Humanly speaking there was no hope; for as a faithful wife she could not go contrary to the king's command; providence seemed to have effectually blocked the way and left no avenue for faith. And doubtless there are some huge evils rampant at this time, and faith comes and looks at them and says, the Providence of God does not permit their removal, but the faith is not that of the Syro-Phenician woman which made way against divine refusals. Faith is greater than any king of Persia, any Parliament.

Strengthened with might by God's Spirit in the inner man, Esther, arrayed in queenly robes, entered the audience-chamber of the palace, unbidden. The king saw her, and presumed that some important reason had led her to come thus unbidden, in the face of the royal ordinance, and graciously held out to her the golden sceptre. For there is one who knoweth how to turn the hearts of the children of men. So Esther drew near and touched the tip of the sceptre.

"Then said the king to her, What wilt thou, Queen Esther? and what is thy request? It shall be even given thee to the half of my kingdom."

It was a good thing for the thousands of families of Jews in the provinces of Persia, that they had that day a friend at court, one of their own kith and kin, one whose cause was theirs, as theirs was hers, one that could be keenly touched with a feeling of their woe and impending ruin. And it is a good thing for the sinners of this world, scattered over the face of the whole earth, generation after generation, that One on high, at the throne of God, in whom God is well pleased, to whom he will give not the half of his kingdom but the whole, who at the same time is partaker of our nature and has fully identified himself with us, that One Such ever liveth to intercede for us. Well may we be strong in faith. Not according to law, but according to grace he saves us.

GOLDEN TEXT.—So will I go in unto the king, which is not according to law; and if I perish, I perish.

WEEKLY REVIEW.

—THE *Indian Chr. Herald* speaks of having heard an educated Bengali gentleman praying in Bengali, and using words and idioms not readily understood by such persons. When asked about it he said that reading daily the Bengali Bible, he naturally fell into the habit of using the terms he found in it. We infer that the Bengali translation of the Bible is in rather high language. Perhaps most of the Indian translations of the Bible have erred on this side, using forms of speech not understood by common people. Scholars naturally write for scholars, and few of them know how to write what the uneducated would understand. If such a book were produced, we fear it would encounter a storm of criticism from all sides. Translators of the Bible are sometimes hampered by the very reverence which they have for the sacred text, and in seeking a close approximation to the language of the original, they sacrifice idiom and simplicity.

—MR. HYNDMAN who has sometimes posed as a friend of India, at a meeting in the Holborn Town Hall, just before the late Socialist outbreak, styled himself a revolutionary Social Democrat, and divided Society into two classes—the robbers and the robbed, by which he meant, employers and employed, wealthy and poor. The crowd who at his instigation sacked the West-end shops, were innocent men seeking to recover their own. Of course, Mr. Hyndman would not hesitate to strip himself of whatever he

has hitherto regarded as his own, and make it over to the rightful owners, the London populace.

—We glory in the marvellous obliteration of sea and mountain and the victories over time and space by which the remotest nations are brought into union, and yet there rears itself between England and India a formidable barrier that seems proudly to defy all attempts to remove it. We refer to the fact that of two silver pieces of the same intrinsic value, one is worth in England two shillings and the other (a rupee) only one and sixpence. This is very humiliating, and the saddest part of it is that the discrepancy appears to be due to the attempt to exhibit great wisdom in the guidance of public affairs. Mr. G. S. Molesworth has been lecturing on Bi-metallism before the Bombay Chamber of Commerce this week, and has made out, we think, a very clear case against the ostracism of either gold or silver. He shows that the use of both gold and silver in the currency of a nation, supplies a principle of compensation, the one metal compensating for the fluctuations of the other.

—In our Epitome is a notice of a young lady in America who fell into a trance October 26th last and continued in that state seventy days, recovering the use of her faculties January 3rd. The only signs of life were respiration and pulsation. She was conscious during the trance, but without any power to give intimation of it, even to the moving of a muscle. Many years ago we heard a gentleman whose word we could not doubt, but whose story we knew not how to believe, say that on a voyage from Bombay to Calcutta, a man, unknown to all on board, in a part of the vessel unvisited till the ship's arrival in Calcutta, lay in a trance the entire period of the voyage, and was found only when the room was entered at the completion of the voyage, much reduced in size. One would like to have more definite information concerning such cases of partially suspended animation.

—Typographical errors occur in America as well as in the benighted east. A letter from Italy in the *N. O. Advocate* lately, surprised us with the information that 1,000 monks had come to Rome from Germany to assist in the support of a Protestant Gospel School in the Italian language. It was a misprint for 1,000 marks. The editor in noticing it, takes occasion to correct another mistake in an editional, viz. that faith is *preceded* by regeneration. He made haste to correct a mistatement that would have landed him in some ultra school of Calvinism, and asks the reader to substitute *followed* for *preceded*: faith is followed by regeneration. Well, we demur to this. If after a man believes on Christ he needs to be regenerated, a hundred passages of Scripture which declares that when a man believes he has life, he has Christ, he has salvation, would be vitiated. Take for instance the passage in Rom. 10.

"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down:) or, Who shall descend into the deep (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."

The true statement is not that a man is regenerated and then believes, or believes and is then regenerated, but that the word of life which he appropriates when he believes, makes him a new creature by being thus received. The word is the word of God offering life to sinners; this makes it to be the Gospel; the awakened sinner has his attention directed to this word; he recognizes it as God's offer of life to him and embraces it; this is faith. But that word is clothed with the power of God, and takes possession of him in the name of God. James says: "Of his own will begat he us with the word of truth." And Peter; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—And this is the word which by the Gospel is preached unto you."

—A familiar passage in the first chapter of John's Gospel may seem to militate with this view. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But this no more teaches that regeneration succeeds faith, than our Lord's words to Nicodemus, Except a man be born again he cannot see the kingdom of God, teach that faith succeeds regeneration. The word of life received in faith carries with it authority *to be*, then and there, not *to become* at some future time, children of God. But feeble faith does not always apprehend the fact of regeneration when it receives the word.

—It seems strange that the word *undoubtedly* should be regarded as suggestive of *doubt*. The Native missionary who accompanied Bishop Harrington to Uganda, has returned to Zanzibar, and reports the Bishop as *undoubtedly* murdered. From this it is surmised that Mr. Jones was not himself an eye-witness of the murder, and there is just the possibility that he may have received wrong information.

—We have received a mortuary card announcing the death of the Rev. W. E. Boardman, late of Highbury Place, London, well known for his advocacy of the higher life and more recently for his views on faith-healing. He died February 4th, aged 75 years, having been ill about a week. Mr. Boardman wrote Gladness in Jesus; The Lord that healeth thee; In the Power of the Spirit; the Higher Christian life; and others.

—Now that we have the details of the London riot of March 1st, our astonishment is that the guardians of the peace should have shown such consideration and kept so carefully out of view. Notwithstanding the seditious harangues of a few Socialists, there seems to have been much reluctance on the part of the crowd to break into violence. When they found that they could break the windows of the clubs and of the shops with impunity, they seem to have picked up courage, and gone in for pillaging. Still, the damage done was not so great as the telegrams led us to expect.

—We have repeatedly and strenuously insisted that it is not becoming or Scriptural for *believers* to pray as though the Holy Spirit were yet to be given. Many of our readers have, doubtless, entertained the idea that we were saying some strange thing, and putting ourselves in opposition to the all but universal sentiment of Christians, prompting them continually to pray for the descent of the Holy Spirit. We find in *Times of Refreshing* for Feb. 1886, a sermon by Rev. Dr. Steele in which he says:—

"We sometimes pray, and I think use a mistaken form of prayer, the same kind I suppose that they used in the upper chamber. We pray God to pour out the Spirit, to give the Comforter. The Spirit is already poured out; He is given, bestowed. We do not need to pray therefore for Him to be poured out anew; we honour the dispensation of the Holy Spirit when we recognize His presence. We do not have to pray for the sun to shine into our houses; all we have to do is to open the blinds, and lift the curtains, and the sun will come in of itself and fill all the house with its cheerful light. So you do not need to pray to God to sent down the Spirit; all you have to do is to open wide the door of your heart and let him in.

"John Fletcher thinks that it is almost as great an insult to the Divine Spirit or misrepresentation of Him not to recognize His present outpouring, and to continue to pray that He may be poured out, as the Jews are giving to Jesus when they pray in their synagogues every Saturday for the Messiah to come, not recognizing that He has come. You go into a Jewish synagogue, and you will find thirteen articles of faith, and one of them is, 'We firmly believe that though the Messiah tarry long, yet He will come, and we will wait for Him.'

"Now do not insult the Divine Spirit by praying in such form as to intimate that Christ has not fulfilled the great promise of the Old Testament. Recognize that this is the Pentecostal dispensation. Open wide the door of your hearts, and receive your full personal share of this glorious dispensation."

—Two young Parsee ladies are enrolled as students in the Free Church College, Bombay, and distingnish themselves we are told by their regularity of attendance and diligent application to their studies. And we believe their presence exercises a perceptible influence upon the 160 young gentlemen who are pursuing their studies in the same college. The combination of male and female students in schools and colleges has been tried for years in America with good results. The boys behave better because of the presence of girls, and a healthful rivalry in study is often witnessed. It may be at first embarrassing for those who take the initiative, as these two Parsee ladies have, but they are likely, as time wears on, to be joined by others. We understand that there are now seventeen ladies, Native and European, pursuing their studies in the Grand Medical College.

—S. A. V. Declined.—Paul tells Timothy to warn his hearers against occupying themselves with points "which minister questions, rather than godly edifying."

—The Rev. G. O. Barnes sent to an American paper a notice of the Rev. Dr. Thoburn's fall at Simla and finds fault with the latter for seeing the hand of the Lord in the event.

"And so he taught us all, who didn't know better, that it was one of the Lord's ways, to tear one of his best children out of his saddle, dash him violently to the ground, rupture a muscle that would take months to reunite; and lay an active servant aside from the work he loved, for many weary

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months. For one I don't believe my dear Lord capable of such demoniacal actions. It is as unlike Jesus as possible, though precisely like the devil. And if one should say —"yes! the devil did it but the Lord sent him to do it" then again I demur. The "ministers of His who do His pleasure" are not devils. When He "runs out" of holy angels to obey His behests, I believe He will try devils the last of all as his agents."

While Dr. Thoburn rode safely on his horse, Mr. Barnes would say that it was of the Lord who guarded him from accident. Did the Lord cease to guard him and thus give an opportunity to the devil? If so, then the accident is of the Lord still. If he ceased not to guard him, the devil could have done nothing. In the case of Job the devil asked permission of God to afflict him, thus showing that he had no power to do it apart from that permission. To give an example to all time of the power of grace to sustain under the most adverse circumstances, God acceded to the proposal, withdrew his kindly protection from Job for a season and allowed Satan to hurl upon him disaster after disaster. If Satan needed permission then, so he needs it now; but faith enables the Christian sufferer to see in all, the hand of Him who upholdeth all things by the word of his power. So our Lord said to Pilate, thou couldst do nothing at all against me, except it were given thee from above.—The Rev. G. O. Barnes conducted a series of evangelistic meetings in Calcutta lately, said to have been largely attended, and has since sailed for Australia, from whence he is (we believe) to proceed to America. He told us some time ago about the grand discovery he had made, the discovery of the true Church of Christ in the Church of England. We are told that he sought a place for himself in that true Church, but his overtures were not accepted.

—The Annual Meeting of the Young Men's Christian Association came off on Friday of last week and was very well attended. Mr. Conder, President of the Association, was in the Chair. The Report was read by Mr. A. R. King, Secretary. 27 new members had joined. Besides the weekly meetings at the rooms of the Association, a Sunday morning service had been sustained in the harbour, Sunday morning and Wednesday evening services in Prince's Dock, and religious services at Bandora had been arranged for. The Reading and Coffee rooms at Prince's Dock had been much frequented by seamen.

—By the Str. *Belgravia*, Anchor Line, the following missionaries from the Presidency proceed to-day to America, *viz.* Rev. Dr. Bissell, Ahmednuggur, and Rev. Mr. and Mrs. Gates and children, Sholapore, of the Am. Marathi Mission. Rev. Mr. and Mrs. Goheen and children of the Am. Presb. Mission, Kolhapore. The Rev. Mr. and Mrs. Smith of the Am. Mission, Jaffna, Ceylon, also leave by this steamer. Mrs. Smith is the eldest daughter of the Rev. S. B. Fairbank of the Ahmednuggur Mission. Dr. Bissell hopes to return in the latter part of the year, should his health be restored. Mrs. Bissell remains in charge of the district south of Ahmednuggur.

—Lieut.-Gen. Sir Robert Phayre, K. C. B., left India yesterday. On Sunday last, Sir Robert Phayre preached at the M. E. Church, Grant Road, an excellent sermon exhibiting with great clearness the way of salvation through Christ. For more than 40 years Sir Robert has adorned the doctrine of God our Saviour, exemplifying by a life of thorough consecration and uncompromising fidelity, the precepts of Jesus. All who have known him, in whatsoever sphere, must acknowledge his uprightness and conscientiousness and freedom from that fear of man which unnerves so many otherwise brave men, when religion is concerned. His life, as emphatically as the lives of the Lawrences, Sir Herbert Edwardes, Sir Robert Montgomery, testifies that fidelity to Christ secures the highest fidelity to the powers that be and to one's country. As both Sir Robert and Lady Phayre are attached to India, it is not impossible that he may yet return to this country where about three-fourths of his life have been spent, but if so, it will be that he may urge upon the attention of his countrymen and others the great truths which have been so great a blessing to himself.

NOTICES OF BOOKS AND REPORTS.

Shrishti-Dnyana. (Marathi.) For January and February. Contents: The New Year. Natural Philosophy. Chronology. Dr. Franklin. Sleep. Marriage. Correspondence, &c. Subscription, 2 rupees. Mazagon Printing Press. This Magazine is fitted to be useful to Marathi students.

Report of the Burmah Bible and Tract Society for 1885. The Chief Commissioner, C. E. Bernard Esq., C. S. I., presided at the annual meeting of this Society, which combines in itself the work of Bible distribution with that of Book and Tract distribution. The Report is made up of a number of separate reports, *e. g.* Report of Colportage Committee by Rev. J. E. Robinson, that of the Translations Com. by Rev. Dr. Smith, On Distribution of tracts by Rev. T. S. Rose, Experience in selling tracts and in dealing with Buddhist Monks, by Mrs. Ingalls, with others. Tracts issued 35,880. The work of the Society is expanding.

We have been favoured with copies of the following: National Technical Education in India, by Dinshaw Ardeshir Taleyarkhan. *Manual M. E. Church*, January. *Indian Purity Trumpet*, No. 3. Review of Controversies among Catholics in Bombay. Report of Bengal Evangelistic Mission, Gopalgunge. With Christ in the School of Prayer, by Andrew Murray. *Bombay Educational Record*, January.

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SATURDAY, MARCH 6, 1886.

SOMETHING ROTTEN.

There was something rotten in the state of Denmark in Hamlet's time, and there is something rotten in the state of society even in lands called Christian, and in the 19th century. We know of no land where Mammon is not worshipped more than Christ is, and that is the secret of the rottenness. Enormous wealth has been poured into England and yet the pauperism is not materially diminished, and there is a vast amount of social misery. "Each man for himself and the devil take the hindmost," is still the prevailing watchword, and it is directly opposite to the law of Christ that men should love their neighbour as themselves. There is no opprobrium for grog-sellers; or if disrepute attaches itself to their business when at the bottom of the scale, they have only to rise one or two rounds and get into a more extensive business, and men smile sweetly on them. The nation is content that gin palaces be built at every corner to tempt the labourer to make over the bulk of his earnings to the liquor-seller; then when manufacturies begin to languish and thousands of operatives are without work, society begins to be alarmed lest the unemployed break out in riots and plunder those who have wealth. Mr. Hyndman and similar demagogues now harangue the people upon the iniquity of the rich in continuing to be rich when the working-classes are starving, not considering that the rich have never professed to love their neighbours as themselves, and have never been ashamed to say, Am I my brother's keeper? There are those who profess to be under the law of Christ, and it is for them to say how they reconcile it with their principles to continue comfortable and well-to-do when so many are out of pocket and without bread. Have they any excuse to offer? They have one and it is this. The people who are now suffering through lack of employment are almost all suffering because of their own improvidence: when they had work they spent at least a quarter of their earnings in drink, instead of putting it in the savings' bank, and consequently they now have nothing. Let it be understood that Christians are to support men when employment fails, and the result will be that the men will continue to pursue the same wretched habit of pouring their earnings into the till of the publican. Christians are nevertheless under law to Christ, and must look upon their money, time and influence as belonging to society and to be used for the best interests of society. To spend the money reaped by frugality and moderation upon the relief of wants produced by self-indulgence and the idolatry of appetite, were not a faithful discharge of their stewardship; but there ought to be no hesitation in using it to bring about the arrest of the awful engiinery of temptation which causes so much rottenness in our social system. If Mr. Hyndman and his colleagues would point out to the unemployed just how it is that the labouring classes are made so weak and dependent, and the mode in which they are *robbed* by capitalists, and would induce them to arm themselves against 'the oppressor's wrong' and 'proud man's contumely' by total abstinence, the Saving's Bank and care for their family, they would be true reformers. This frightful love of drink, unchecked among the poor by the desire for reputation which keeps the rich from excessive indulgence, is manifold in the blight it brings upon the poor. It is this that has chiefly to do with the facilities for seduction, and the development of harlotry. When a man becomes dominated by the appetite for drink, the preservation of his offspring from a life of shame appears of little consequence. The love of drink tends to destroy that family affection which is so powerful a tie in binding parents and children together

and which frowns back the aggression of Satan's emissaries. What is the secular press of England doing in connection with this matter? The daily press is supposed to be the most powerful of all the agencies by which society in England is being fashioned. Well, on which side is its influence cast? On the side of the publican? Or on the side of total abstinence? Alas that we should say it; it is far from being on the side of total abstinence. Is there not something rotten in the state of England? We want another kind of Socialism than that which harangues the mob in Trafalgar-square.

But the great question is, What is the Church doing? The Church of England was very active in the last election, in the supposed interests of the Establishment. It is matter of thankfulness that there are so many more friends of total abstinence among the English clergy, than formerly. Still, the ministers of the Gospel in all the churches of England need to awake from slumber, and get their people to awake from the deadly slumber that has allowed cupidity and the love of drink to make such havoc of society. It becomes them to show the people of God the unappropriated resources and agencies of the Gospel, wherewith the Goliaths of drink and lust can be brought low by faith and prayer. "He that knoweth to do good and doeth it not, to him it is sin;" and this sin lies at the door of those who, having the promises of God and the intercessions of Christ, are called to the great battle of the Lord God Almighty.

PROFESSOR PFLEIDERER.

The Hibbert Fund, applied originally to special culture for theological students, was diverted a few years ago to the institution of the Hibbert Lectures, and they who have the choice of lecturers seem to have been actuated by the conviction that the more skepticism a man may combine with a profession of faith in Christ, the better fitted he is for this lectureship. Professor Pfleiderer was the Lecturer last year, and in his opening lecture said :—

"The great Tubingen theologian, Christian Ferdinand Baur, first gave the key to an understanding of the characteristic peculiarities and the historical significance of the Apostle Paul; for it was his examination, which by an accurate, critical sifting of the documents, proved how erroneous was the ancient tradition of the harmonious agreement of all the Apostles: how profound, on the contrary, was the antagonism between Paul and the first Apostles; how animated the contention of the parties; how protracted and laborious the process of their union in the Church."

As the church of Christ is said to be built on the foundation of the apostles and prophets, it must at once suggest itself to the reader of the above paragraph that a building reared upon foundations that violently disagree must be intrinsically weak and ready to perish, and surprise is awakened that such a tottering edifice should have survived the earthquakes of 18 centuries. The leaning tower of Pisa is nothing to this, and we may safely defy all history to furnish a similar example. Then a reflecting reader will wonder how Paul, if so flagrantly at issue with the other apostles, should have taught so constantly that the church was built upon the apostles collectively. Speaking of the resurrection of Christ, he says :—

"Christ was seen of James; then, of all the apostles: and last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. Therefore whether it were I or they, so we preach and so ye believed."

This does not look like an attempt to sap the authority of the other apostles; and there is nothing to show that the apostles sought to undermine that of Paul, when once it was made evident to them that Paul was called to the apostolic office. Peter, in his 2nd Epistle, speaks of his beloved brother Paul, and while acknowledging that there are some things in his epistles hard to be understood, boldly classes them with "the other Scriptures," as divinely inspired.

When men instead of sitting at the feet of Jesus to learn of him, sit down to the investigation of the New Testament with the aim of accomplishing discoveries that will get them a name in the theological world, they are tempted to lay down for themselves the rule that what is level to the apprehension of Christians generally is wrong, and seek for 'the true' in 'the new.' The humble prayerful reader of God's word, does not fail to notice that the Apostle Paul outstripped his brethren in apprehending the cosmopolitan nature of the Gospel and the parity of Jews and Gentiles, and that Paul had earnestly to contend for the rights of Gentile converts; but he does not therefore shut his eyes to the fact that the other apostles gave him the right hand of fellowship, and glorified God for the grace bestowed upon him.

We have been in councils where Christian ministers, debating some policy, have defended their views with considerable heat, and some who were present went away and spoke of these brethren as having quarreled, whereas there was not even the approach to a rupture. These critics knew not that there may be complete Christian harmony where there is liberty to give the strongest expression to differences of opinion. Just as these critics were incompetent to judge of what they witnessed, because of their inexperience of the unifying power of God's Spirit, so the Tubingen school are incompetent to judge of the deep things of God committed to the apostles.

Here is what Professor Pfleiderer is reported to have said about the conversion of Paul :—

Do we, therefore, still need a miracle to explain the decisive event, that sight of the celestial Christ, which assisted in bringing Paul's faith into full and conscious existence? It appears to me that we are in a position to perceive fully the mental condition and circumstances from which the *vision* of Paul can be psychologically explained: an excitable, nervous temperament: a soul which has been violently agitated and torn by the most terrible doubts; a most vivid phantasy, occupied with the awful scenes of persecution on the one hand, and on the other by the ideal image of the celestial Christ; in addition, the nearness of Damascus with the urgency of a decision, the lonely stillness, the scorching and blinding heat of the desert—in fact, everything combined to produce one of those ecstatic states in which the soul believes that it sees those images and conceptions which profoundly agitate it, as if they were phenomena proceeding from the outward world. (pp. 35, 36.)

This is a remarkable illustration of the way in which an ingenious mind knows how to *read into* a record things that completely alter the character of that record. They do not reject the record; oh no! that would be the part of an enemy, an unbeliever; they simply fill up some supposed gaps in the record. But somehow or other, in doing this, they introduce ten discrepancies where they dispose of one. The record says that "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest and desired letters to Damascus, that he might bind the Christians of that place and bring them bound to Jerusalem." Is this the conduct of one whose soul is torn by the most terrible doubts? No, but the professor's description is such as a man would give who wanted to minify the indications of the supernatural in the record.

This is a specimen of the new theology that many are recommending to us as the glory of our age! Professor Pfleiderer is Professor of Theology in the University of Berlin, and there are some men of renown in England who are unwilling that he should enlighten Germany alone. So a door is opened in England. We for our part believe in the light above the brightness of the sun which blinded Saul of Tarsus near Damascus, and which flooded his heart three days later when his eyes were opened by Ananias.

A NEW, SHARP THRESHING-INSTRUMENT. II.

In continuance of our remarks in support of the view that the success of the Gospel in the world at large depends upon the realization of Christ's ideal in the church, we invite the attention of our readers to the prayer of our great High Priest contained in the 17th chapter of John. Declining to pray directly for the world, our Intercessor concentrates his power at the throne of grace upon the one point of the union of believers with himself and the Father and with one another. "That they may be one" is the divine theme, the heavenly melody, running through this anthem. See it in verse 11. See it in verse 21. See it again in the same verse. See it in verse 22. See it in verse 23. As the theme recurs it is developed. The oneness is to be such as unites the Son and the Father, verse 11. What is this but a petition that the believer on earth may occupy relatively to the Father, the very position vacated by Jesus when he ascended up on high? "As thou Father art in me and I in thee, that they also may be one in us." Jesus could say, He that hath seen me hath seen the Father; the character, the will, the mind, the heart of the Father were revealed in Jesus, who abode in the Father by presenting all the susceptibilities of his nature to Him, all the time, having in him no part dark, opaque, light-arresting. His prayer is that believers may be joint-heirs with him, so that that manifestation of God which was made in his life, may continue to be made in believers. He is careful to guard against the idea that his prayer has reference simply to the apostles. "Neither pray I for these alone, but for them also who shall believe on me through their word." This wonderful oneness with the Father and with the Son, and thus with each other, is the inheritance of all believers. A believer (interpreted absolutely) is one who rejects no word of Christ's, no truth of Scripture. We are to show ourselves by coming and

occupying the place occupied by the well-beloved Son of God.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one."

Could language be more expressive? Yet, looking at this from the point of the church's actual estimate of what may be, it seems as though a new dispensation broke upon one's view. Peter says: "He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." When Jesus said, "Father, glorify thy name," a voice from the skies replied, "I have both glorified it and will glorify it again," meaning perhaps, I have glorified it in thee, I will glorfy it in thy redeemed ones. The glory of Jesus was in the perfect identity of his aims and thought and interests, with those of the Father, and in such a demonstration of the fact as will make it evident to men.

"I in them and thou in me that they may be made perfect in one." What a discovery here bursts upon us! There is no perfection for the believer, apart from union. Our sole perfection is in the love that prefers our brother to ourself; self-love extinct that love may gather up all our powers and make them a perpetual offering to our brother. We search in vain in the record of the life of Jesus for any indication of self-preference; all his powers were harnessed to the chariot of humanity. Perfection is union; union is peefection. For what is this union but the reproduction of the beloved Son of God, in each believer, so that each believer shall reveal Christ to his brother and find Christ in his brother.

This then is what Christ has his heart set upon, and what our hearts shall be set upon, just in the measure that we are conformed to him. And this is that which is to bring about the astounding result which we so blindly pray for, Thy kingdom come, thy will be done on earth as in heaven. Our Lord takes care to tell us distinctly and with iteration that this unifying love in believers will bring the world to the feet of the Saviour. "That the world may believe that thou hast sent me." "That the world may know that thou hast sent me, and hast loved them as thou hast loved me." We are all very anxious that the world may be brought to see that the Crucified One is now on the throne, having all power in heaven and in earth; but how much solicitude have we that the world may know that God loves us just as he loved Jesus? If we learn of Christ, we shall have this solicitude. It is evidently God's love reigning in us and making us good Samaritans to all the world, that is to carry to men this demonstration of the glory of Jesus.

Must not our entire missionary work be remodelled on the basis of the truths which Christ has hid away so carefully in this prayer, and which the Holy Spirit is now revealing unto the sons of men? What will all our Evidences of Christianity do for the Gospel, compared with the method here indicated by the Saviour? We value these books on Evidences; they deal with everlasting truths, and are helpful to many; but the world that crucified the Lord of glory, knows how to steel itself against these pleas. The world wants to see the risen Christ, and Christ proposes that the world shall see him in his people in glory unimagined. He shall come to be glorified in his saints and admired in all them that believe.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

The Wednesday Evening Missionary Concert.

To the Editor of the "Bombay Guardian."

Sir,—The second one of our monthly missionary concerts was held in Grant Road M. E. Church, on Wednesday evening last. It might be better named a missionary treat. The attendance though pretty fair was not what the ladies' work was worthy of having. Those who tarried at home were not the gainers. This year we are committed fully to the native work; and thinking the people need knowledge and the native workers need love and prayer and encouragement, we have inaugurated these monthly missionary concerts. Why they are called concerts I am not prepared to say, unless concerted action and prayer is attained by them.

Last Wednesday evening the chair was taken by Mrs. Stone, for it was to be a ladies' meeting. The cause to be represented and prayed for was the Zenana work of our church. Miss DeLine, Miss Elliott and their force of assistants were gathered about Mrs. Stone.

The meeting was opened with the hymn "Bringing in the Sheaves" followed by an earnest prayer. After appropriate lessons from Joshua and John's gospel had been read and a few remarks made by the leader, Miss DeLine was introduced.

It was very evident from her words that God had been opening an effectual door to the ladies in our midst. The Zenana was a *terra incognita* to the majority of us as it had been to her a year ago. Her words seemed as news from a far country to us. Her statistics told the story of a year's work which awakened feelings of thankfulness in all our hearts. She had behind her a map of Bombay with the neighbourhood visited by her workers marked on it. She had figures suggesting results very encouraging indeed, but the living statistics which she marshaled impressed us more than mere words. I refer to the lady-workers whom she had gathered about her and who were introduced to us.

We might call Miss De Line and Miss Elliott Americans, but the staff of young ladies who made their plans live, move and have a being were "our girls." Some of them had been members of our Sunday-school; now we thank God as we say they are our representatives to the darkened homes and benighted lives of the black land of India—the Zenana.

One of the hymns sung was "Cast thy bread upon the waters." Ah in those earnest young ladies coming back to us from the harvest field full of reports of work attempted and work done, the Methodist Church of Bombay had a realization of the promise "Cast thy bread upon the waters and thou shalt find it after many days." Their presence and their testimony was to many of us an earnest of a future big with promise and bright with hope to Indian Methodism. A more capable, a more gifted, a more spiritually-endowed group of workers, I never heard tell of what God had done through them in the name of Jesus.

Sunderbai Power explained the black board to us. Miss Wright, Shevantabai Power, Miss Tracy and Miss Elliot in turn told us of what God had been doing for His cause and theirs in the dark homes of Hindu womanhood. While I write, the scene of the return of the Seventy to the Master and their glad stories is suggested to my mind.

One interesting feature of the evening was the report of two Bible-women supported by the Bombay church. Their story was interpreted by Mrs. Gladwin. Through the simple story of these women four persons had been converted and baptized. They as a rule talk to about two hundred people each week. In summing up Miss DeLine told us that eighty houses were now being visited and one hundred and seventeen women taught by her ladies. Many touching incidents were related by the speakers of the effect produced by "the sweet story of old" upon the poor benighted women to whom their visits were as breaths from heaven.

Yours,
S.

Sir,—Your correspondent, "Planter," judging from his letter in your last week's issue, seems to have misunderstood my letter of 19th December last, with reference to evangelistic work amongst the Planters of South Coorg.

I wrote only of the work done there during the past 3 years *under the auspices of the "Anglo-Indian Evangelisation Society,"* and of the labours of Messrs. Waigh and Hocken in the district, whilst employed *as agents of that society*, and not in connection with the Wesleyan Mission.

The A. I. E. Society's operations are all of a purely *unsectarian* character, and its evangelists carefully avoid mixing themselves up with any denominational rivalries.

I am glad to hear of "the course of services" by the resident minister of the Basel Mission at Anandapur, and trust he may have much blessing in his labours.

Believe me,
Yours,
Issaac F. Row.

Coonoor, 2nd March, 1886.

NOTICES.

Grant Road M. E. Church.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. *Prayer-meeting, Wednesday*, 7-45 *p. m.*

Mazagon M. E. Church.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Dean Lane, Fort.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9:30 a. m. Prayer-meeting, Tuesday, 8 p. m.

Vernacular services at Grant Road Church, 8 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3-30 p. m.

We have received from J J. T., Trevandrum Rs. 50 donation and Rs. 20 monthly subscription to the M. E. Church Aid Society, S. I. Conference.

Rev. L. R. Janney's address is Khundwa, and not Hurda.

Epitome of News.

Saturday, February 27.

—*Nor. Chr. Advocate:* A young lady of Columbus, Neb., fell into a trance on October 26 and lay unconscious until Jan. 3, when she awoke and spoke. During the long interval she has lain, to all appearance, a lifeless being with the exception of her respiration and pulsation being apparent. When she awoke her mind was seemingly clear and unimpaired, her appetite and general feelings were good

but her arms and legs were paralyzed. She says that she was conscious during her trance, but though she exerted her utmost power to evince her consciousness she could not move a single muscle. She had no physical pain until the fortieth day of her sleep, when an electric battery was used. Since than she has suffered a thousand agonies of body, and at times it has seemed as if her mind would give way under the strain. She now complains of great physical suffering in consequence of the shock to her system. The doctor in attendance says that she will recover in a short time and will regain the full use of her limbs. She was in the trance state seventy days.

—A Mahomedan lady, named Bilkos Begum, applied to Mr. Ryan yesterday for a summons for defamation against one Nawabali, the editor of a Hindustanee magazine called the *Guldastae Bark*. The lady stated that she edited a monthly magazine entitled the *Guldastae Noy*, and that the accused had started his journal, the *Guldastae Bark* (The Bouquet of Lighting), which affected to be a world of wit and humour, in opposition to her. She complained that in his number for February the accused had compared her to a bark, which had foundered through the unskilful handling of her crew. This allegory, she averred, damaged her reputation and affected the sale of her paper. The summons was granted.

—*Bombay Gazette:* Many readers of Gujerati literature, which the works of Mr. Narmadashunker Lalshunker enriched during a course of several years, will regret to learn of his death on Thursday evening last. He was a zealous reformer, and an author and poet of a widely-extended reputation.

—The will of the late Mr. Davidson, proprietor of the "Glenview Hotel," Coonoor, was proved in the Madras High Court the other day, before Mr. Justice Kernan on behalf of his widow and executrix, Mr. Wilson being her solicitor. Though Mr. Davidson was no lawyer, he has made a form of will more concise than any in the book of "Concise Precedents." The will reads as follows:—

"*John Davidson's Will.*"

"As to all my worldly goods I have in store
I leave to my dear wife for evermore.
I freely give, I will no limit fix,
This is my will, and she executrix."

Monday, March 1.

—*Bombay Gazette:* The first section of the West Deccan Branch of the Southern Mahratta Railways—that extending from Poona to Koregaum, a distance of about eighty miles—will be opened for traffic soon after the end of the monsoon. On the Bellary and Goa branch the work is making satisfactory progress.

—Same; Mandalay, 26: The proclamation and answer of the Viceroy to the Burmese ministers has done great good. The Hlootdaw, seeing no possibility of a king, has accepted the situation, and instead of sullen indifference now shows an anxiety to help in the pacification of the country. The Ministry say the Viceroy's answer to them has re-established their credit, and proved that they are not betrayers of their country.

Infanticide is said to prevail to such an extent in the North-West Provinces, that the Government is giving renewed attention to the subject. An inquiry has been started with the object of ascertaining the exient to which infanticide is practised. The next step will be to institute a simultaneous surveillance of all the suspected clans, and provide for a periodical inspection and a correct registration of the children in them.

—*Times of India:* Lieut-General the Hon. T. F. Wilson, the military member of H. E. the Viceroy's Council, has succumbed at last to the severe attack of illness against which he struggled so long and so bravely. It was thought at one time that he might recover, but a few days since he had a relapse, and our Calcutta correspondent informs us that he died last evening. General Wilson had had a long and honourable military career. Entering the army so long back as the 24th April, 1838, he took part successively in the operations in Bundlicund in 1841-2, in the Punjab campaign of 1848-9 (including the action of Ramnuggur, the passage of the Chenab and the battle of Goojerat) and the Indian Mutiny. He took an active part in the operations during the Mutiny, being present at the action in the old cantonments of Lucknow, the action of Chinhut, the defence of Lucknow (during which he was wounded) and the pursuit of Ferozeshah. He entered the Bengal Staff Corps on the 18th February 1861, and was admitted to the Colonel's allowance on the 24th April, 1876. He took his seat as member of Council on the 2nd May, 1881.

—Tarsus, the birthplace of St. Paul, has now a railway, which, when completed, will connect it with Marsina and Adana. It is about eighteen miles from the sea and is on the river Cydnus.

Tuesday, March 2.

—The issues of the Calcutta Bible Society last year were 50,408, including 548 complete copies of the Bible. Local contributions, Rs. 2,410 The annual meeting was held Feb. 25th, the Lieut.-Governor presiding.

Dr. Thoburn moved the adoption of the Report and the appointment of the office-bearers and committee for the year. He regretted that the attendance was small, and suggested that steps should be taken, on future occasions, to draw out those for whom the work of the Society was intended. He laid stress on two considerations in support of extensive Bible circulation. European and American sceptics seemed to think that the Bible could not be defended. The fact that the Bible Society had no hesitation in sending out the Book without note or comment, to make its way into hearts and homes on its own strength, was a complete answer to the sceptic's position. Then there were numberless illustrations of the healing and protecting power of the Bible. He was persuaded that the unemployed millions would grow into a dangerous element, unless brought under the influence of the living word. He would like to see a movement for going to every house from the Governor-General's downwards, and inquiring whether it had a complete Bible and supplying one to such as had not. He was afraid that there were many houses by no means lacking in books of a sort, which could not produce a Bible. The work would not succeed, however, until missionaries were disabused of the idea that it could be done *by proxy*. They must personally take it in hand, if they really wanted to rejoice in a mighty change.

The *Indian Chr. Herald* says: The specialty of the year was the providing of our graduates with English Bibles, and of our Primary School teachers with Bengali Bibles. The progress of the translation of the Bible into the Santhali language, the provisional publication of a new version of the gospel of Matthew, the completion of Mr. Bornwetsch's translation of the New Testament, the expenditure of Rs. 1,595 on about a dozen missionary tours, and other items of interest were noted.

46 Colporteus and 3 Bible-women are employed. The Chairman said:—

Reference had been made to him for Government help in giving effect to the scheme for providing the Primary school teachers with copies of the Bible. His Honour had declined to issue any order on the subject, and that, for two reasons. In the first place, official action in the matter, affecting as it did the religion of the people, might have created unnecessary alarm. In the second place, some of the subordinate officers of Government might have refused to distribute the Bible, on the ground that they did not believe in it or care for it. There were many things which he might help in his private capacity, that it would do more harm than good, for him to take up as the head of the Government. Even as a secular Government, however, his Government could not fail to take note of the mighty religious change that was coming over the people. His Honour illustrated the change, by reference to the falling-off in the number of pilgrims, the amount of contributions, and the enthusiasm in worship, at the temple of Jagannath in Pooree.

—*Bombay Gazette;* Mandalay, 27: An inquiry into the photographic incident exculpates the Provost Marshal from the charge of cruelty. The *Times'* account is considered to be greatly exaggerated. Colonel Hooper may require an apology or redress.

—Madras is *en fete* in hour of the visit of the Viceroy.

—The village of Yasnokamura, Japan, has been almost entirely destroyed by fire, 450 houses out of about 600 having been entirely destroyed.

—*Overland Mail;* Feb. 12: The week has been distinguished by a novel and alarming episode It has been discovered that there exists in London a band of revolutionary Socialists, who are not only prepared to preach anarchic principles with remarkable frankness of language, but who have at their command a sufficient force to overawe the ordinary protectors of order, and to place some of the wealthiest districts in the metropolis under contribution for several hours. The opinion of the police authorities is that the outrages which are chronicled in other columns were the result of a sudden frenzy, and not premeditated. It could not, however, but have struck Mr. Hyndman, who, it will be remembered, has before used language which was a direct incentive to violence, and Burns, who carried the red flag in front of the mob which was breaking windows and wrecking shops, that their only too suggestive appeals to the passions of the ignoble and criminal mob before them might lead to an outbreak. Mr. Hyndman, indeed, does not affect to conceal his satisfaction at the result. That result is the destruction of a vast amount of property belonging to peaceable and law-abiding citizens, a sense of insecurity among all classes, and a complete loss of confidence in the police. Reliance on the Government has also received a rude check.

The deaths recorded this week include those of General W. N. Custance; Major-General B. Prior; Colonel F. Corbet-Singleton; Major W. E. Price; Lieutenant-Colonel M. W. Gilmore; Dowager Marchioness of Cholmondeley; Lady M. M. Dundas.

It is authoritatively stated in Athens that the Greek Government would at once disarm and cease all semblance of hostility to Turkey if the provisions of the Berlin Treaty ceding Epirus to Greece were carried out.

Prince Alexander Torlonia, the Roman Rothschild, has died suddenly of a stroke of apoplexy. The late Prince was the most remarkable member of the Roman aristocracy. His father was a pedlar, who by his industry and financial abilities rose to be a banker, accumulated a large fortune, and in 1809 was admitted into the ranks of Rome's patricians. His son, Don Ale-sandro, who was born in 1880, inherited his father's wealth and love of financial enterprise. The crowning enterprise of his life was the draining of Lake Fucino, in the province of Aquila, attempted of old by the Emperor Claudius. The soil is redeemed and laid out in 400 model farms. For this achievement he was rewarded by Victor Emmanuel with a gold medal and the title of Duke of Fucino.

From the Church missionary at Zanzibar a telegram has been received stating that Jones the native missionary who accompanied Bishop Hannington, had returned with the information that the bishop was undoubtedly murdered. This news has been conveyed to the wife of the unfortunate prelate by his brother, Mr. Samuel Hannington, who resides at Brighton.

It is announced from Athens that the excavations at the Acropolis have resulted in the discovery of six mutilated female statues in marble. These fragments, which are coloured and belong to the period before Phidias, cannot fail to be of great importance in the history of art, as no museum in Europe possesses works of this period. It is believed that the statues are part of those overthrown by the Persians, and buried by the Greeks at the building of the Acropolis in the times of Pericles. Further interesting discoveries are expected.

The Queen has conferred the honour of knighthood upon Professor Monier Williams, C. I. E., D. C. L., Boden Professor of Sanskrit in the University of Oxford.

Wednesday, March 3.

—Shantibai, a Hindoo woman, of about 15 years of age, wife of Waman Narayen, in consequence of a quarrel with her mother-in-law, swallowed a quantity of arsenic and died from its effects at 2 a. m. yesterday, in Lohar Chawl.

—Professor Darmestether of Paris, the well known Zend scholar and the translator of Vendidad and Yacna, is in Bombay, collecting ancient Zend and Pehlvi manuscripts.

—*Madras Standard:* On the evening of Saturday last, while "Colonel" Tucker, Captain Bullard, Captain Keil, and a native woman in Salvationist garb, were driving down the Broadway, a native man jumped at the carriage, thrust his hand through the window, and laid hold of the woman. Captains Bullard and Keil tried to keep the man away and jumped out of the carriage, when the latter laid hold of Captain Bullard by his coat-front. The police about the place seized the native and the two captains, when the native said that he was trying to regain possession of his wife who was detained by the Salvationists. The parties will be put up before a magistrate.

—The Government of India has issued orders for a reconnaissance to be made at once, for a line of railway from Ajmir, by Nagore and Bikanir, to Bahawulpur.

—*The return of metropolitan pauperism* for the fifth week of January shows that there were a total of 100,597 paupers, of whom 57,834 indoor and 42, 763 outdoor.

—Messrs. Sampson Low and Co. will shortly publish a new book on Burmah under the title of 'Burma after the Conquest; the Political and Commercial Outlook as seen in Mandalay,' by Mr. Grattan Geary, editor of the *Bombay Gazette*, and author of 'Through Asiatic Turkey.'

—*Indian Messeenger*:—The other day a little boy of nine years was brought to our office, by a friend of ours, to whom the little fellow had applied for protection, against the persecution of his parents for his refusing to get married to a baby-girl of five or six years. Upon being questioned by us the boy said that he had read in a certain text-book of his class, that early marriage was a bad thing both for the body and the mind, and that was his reason for refusing to get married. But his parents were, he said, not disposed to listen to his objections, and were busy in making preparations for the ceremony. He had entreated his mother not to get him married so early and had received a good thrashing in reply, and in his despair he had applied to the friend spoken of who was one of his teachers. As he was a minor we felt ourselves helpless in the matter, and the boy had to go back to his home. Poor little child, his books have taught him that early marriages are injurious to his health and prospects, and it never occurred to him that the lessons, which his parents spent so much to teach, were not to be reduced to practice. With his natural simplicity he perhaps thought that whatever was taught as good in his books, was also meant for practical observance; but no: his parents now tell him that whatever he has learnt in his books as good is fit to be learnt only, but not to be reduced to practice. What a terrible lesson is that! It is lessons like these that have paved the way to ruin for so many of our youths. We admire the little fellow for his courage in having opposed the proposal, but we fear the noble germ of his manhood has been by this time crushed by parental authority triumphing over the first scruples of a child.

Thursday, March 4.

—The elopment of a Parsee girl, aged 17, with a Goanese servant, is reported to-day.

—*Times of India;* Madras, 3: A deputation of the natives of Kambakonum waited upon the Viceroy on Tuesday to make representations on the subject of infant-marriages among Hindus. The Viceroy replied that the subject was a very important one; but that he meant to adhere to the policy of his predecessors and not interfere with the established national customs of the people. He, however, thought child-marriage very deleterious to morality and fraught with greater evils than those mentioned in the address. The movement had the Viceroy's sympathy and approval, but more he was not prepared at present to say.

—The Russian papers announce the emancipation of the last Russian serfs. It appears that the peasants on the estates of the foreign convents in Transcaucasia were until quite recently the serfs of the dioceses of Jerusalem and Constantinople. This abnormal situation has attracted the attention of the authorities, and since last summer the enfranchisement of these serfs has been in progress in the governments of Tiflis and Kutais. The Brotherhood of the Holy Sepulchre possesses more than 6,000 serfs, and the Patriarch of Constantinople, as representing the convent of Iversky on Mount Athos, has about 500 more.

—A New York theatrical manager on the Drama:—

"Let us cease pleasing the senses of the multitude, and those who now flock to the theatres will stay away. The proof of the pudding is in the eating. Excepting the low-priced theatres all over the United States, the *only attractions* that are supported by the public are entertainments of the above nature. Is this not a sign of retrogradation among our young people? There are not ten per cent. of our present young men and women who are familiar with even the name of Shakespeare, much less his works. I give warning to the public of this country to take steps to check the current of evil which the present stage entertainments are spreading before it may be too late. I advise the Legislature to take it in hand, and, as we have no Department of Education, it should be placed in the power of the School Board to control all places of amusement. Laws to that effect could easily be introduced. They exist in other civilized countries—why not in this? Why should so important a branch of culture be left in the unguided hands of Tom, Dick, and Harry? Instead of a censor, let the Board of Schools in every State take upon itself that office, and the morals of our young people will steadily increase, and our theatres will be freed from the frivolous, coarse, and patchy variety shows with which they are now infected.

—*Evangelical Christendom:* The Pope has proclaimed a jubilee for this present year, and his Encyclical was read in the various Roman Catholic churches by the officiating priests. The Encyclical says: "We have determined to decree that the treasures of God, the dispensation of which is in our power, shall be thrown open to the faithful." Such is the blasphemous arrogance of the language used by the Roman See. A plenary indulgence is to be granted to every Romanist, on condition of making three pilgrimages to certain churches, two days' fasting, confession and communion; and the jubilee is placed "under the patronage of the Most Holy Rosary of the Virgin." It is evident that the spirit of Rome remains unchanged, or rather changes for the worse.

The election of ten London representatives for the new Provincial House of Laymen took place last month, and the result was a little disappointing to the Evangelicals; only two of that party in the Church were elected, whereas the High Church party numbered six, two of whom were noblemen. The Evangelicals were Mr. Eugene Stock and Mr. T. H. W. Pelham.

The Young Men's Christian Association in Paris have begun the year with a vigorous attempt to reach the unevangelized classes, by giving hot coffee or steaming bowls of soup to coachmen, street-sweepers, and other needy ones, after which bright hymns and Gospel addresses are given. The first attempts were almost failures, by the refusal of the invited to believe in the invitation, *which was universally thought to be a hoax;* but when a few ventured in, and gave their report, others followed, and the young innovators for Christ are encouraged.

The work started by the evangelistic meetings of Mr. Schlumbach in the east of Berlin is now being organized. The daily meetings have been interrupted for a time at Christmas, and will now only take place twice a week, to leave room for detail work. The new converts, and such people in that district as are prepared to join, have been asked to form a Christian Association, with departments for men, women, young men, and young women. It is the same organization which has worked efficiently in the north of Berlin for three years, and it is hoped that in this way the blessing of the evangelization will be made lasting.

Friday, March 5.

—Deaths last week 417.

—The following *Bombay Government Gazette Extraordinary* was issued yesterday:—

Military Department, Bombay Castle, 4th March, 1886.

Lieutenant-General Sir Robert Phayre, K. C. B., being about to leave India on the expiry of his tenure of service on the divisional staff of the Bombay Army, his Excellency the Governor in Council cannot permit that most distinguished officer to sever his connection with the army of this Presidency, in which he has served so long and so honourably, without placing on record an expression of the warm appreciation by the Government of Bombay of his brilliant active career.

After a service of 47 years spent almost at continuous duty, Sir Robert Phayre leaves behind him many lasting memorials of his great administrative abilities, not only in the Quartermaster General's Department, with which he was associated for 24 years, but in the command of the Mhow Division, and in other positions of high responsibility which he has filled as well in the civil as in the military service of the Crown.

His arduous and meritorious service as Deputy Quartermaster General of the Abyssinian Expeditionary Force, and also his energetic and highly successful command of the reserve brigade and line of communications, and subsequently of the reserve division during the campaign of 1878 80 in Southern Afghanistan (for which he received the thanks of Parliament) have given him a deservedly prominent place in the history of the Bombay Army and of the important military operations in which it has recently shared.

The Governor in Council shares the feelings of the officers and soldiers of this army when he expresses his most sincere regret at the event which now breaks the link of Sir Robert Phayre's long and valued association with this Presidency, and at the same time deprives this Government of the services of a devoted and faithful servant, whose upright and firm character will long be memembered with respect by all those who have served with and under him.

—The Str. *Australia*, with English Mails, left Aden for Bombay, Wednesday, 10 a. m.

Selections.

THE CHURCH OF DIVES—AND OF MRS. GRUNDY.

How long, we wonder, will it be before Miss Ellice Hopkins' or some other gifted Churchwoman is allowed to preach in the pulpit of St. Paul's? Not very long, perhaps, if we note the signs of the times, and see how steadily the new ideas of a new era are penetrating the dark places of the old Establishment. Of course, the clergy will have to recognize lay-preaching before they admit lady preaching; but Lord Sydney Godolphin Osborne's remarkable letter in the *Times*, which we reproduce in another place (p. 22), is a sufficient illustration of the conversion of the more clear-headed clergy to the conviction that it is inevitable. He is at last forced to the conclusion that lay-services, such as those of the Primitive Methodists, of which the latest types are those of the Salvation Army, "meet a want which a more orderly Church service could not meet." And he remarks that in "evangelizing we must stoop very low to save those who are low." This is a curious misuse of the term "low," but it is Mrs. Grundy all over. There is nothing so "low," as unreality, perfunctoriness, dead-aliveness in the work of evangelization. And there is nothing "low" in earnestness, enthusiasm, impromptu responses. So ingrained in the clerical mind is the idea that a kind of human prayer mill *à la* Thibet on a grand scale, automatically grinding out stereotyped responses, is the ideal of Divine worship that any irregularity, due either to nature or inspiration, strikes them as "low," if not absolutely blasphemous. "Let everything be done decently and in order," is the precept which sums up all the law and the commandments. And it is hardly an exaggeration to say that there are many clergy who would prefer the decency of death and the order of the grave rather than be shocked by the free and natural expression of intense religious emotion on the part of the common people. There is an immense deal of starch to be shaken out of the Church before it can hope to touch millions of those who are nominally within its pale.

The Church Army is a reassuring sign of the times, but to how many excellent clerics is not the Church Army almost as abhorrent as the pioneer organization of General Booth? And why, with the lesson of Wesley before it, and with Macaulay's memorable lesson as to the contrast between the Church of Rome and that of England in the utilization of enthusiasm, did the Church allow that pioneer organization to grow up outside her pale? The reason, we suppose, is always the same. The Church of England, from the point of view of active, aggressive, evangelizing religion, is always half and sometimes three-quarters dead. It is true that our Churchmen—except those more spirituous than spiritual—do not emulate the holy zeal of the devout Orthodox who mobbed Whitfield and treated the local preacher as an emissary of the Evil One, but that is because the method, not the spirit has changed. In too many cases the brickbat is only exchanged for the sneer: the cold shoulder is found as efficacious and more convenient than inciting a mob to lynch "the Methody," and a shrug of contemptuous disdain for the vulgarity of the men who save their fellows, shows that the same fatal spirit that regards respectability as the soul of religion is still powerful in the Establishment. Of course there are thousands of excellent clergymen of whom this is not true. But it is true of the class. They care for propriety more than for piety, for respect for the social and ecclesiastical conventionalities more than for holiness, fervour, or any of the distinctive characteristics of the Fishermen of Galilee from whom they claim their descent. The cause must be sought in the system. The Church is primarily a social and only secondarily a religious body. Its traditions, its instincts, all resent any departure from officialism or the established routine. Its abuses are defended because they tempt young men of good family to take orders. Like Quarter Sessions the Church is an affair of the squires, and the average rural clergyman's standpoint in judging each fresh outburst of religious enthusiasm is much nearer Mrs. Grundy's than that of the Apostle Peter.

And now the new Democracy is going to change all that—not, at any rate, at first by Disestablishment, but by endeavouring to democratize the Church. For the British householder is a religious man, and practical withal, and he will not end an institution until he has tried to mend it and failed. The Church has been hitherto organized from above downward. It will in the future have to revert to its original type, and be organized from below upward. All the clergy will have to be taught what the better clergy have already learned, that the laity does not exist for the clergy, but that the clergy exist for the laity, and that their appointed role is to be servants of all. And although it will be a hard time, this transition from despotism to democracy, it will enormously benefit the Church. What were almost the last words of Bishop Fraser?—

"The Church's greatest weakness is, and has long been, the existence of the idea that she is ruled by, and in the interest of, a clerical autocracy; that the laity are only called into her councils in moments of danger or difficulty, and that even then their rights are slowly and reluctantly recognized; and that, though it is convenient to style her the Church of the people, the people really have a very small voice in the management of her affairs. Every day is showing more and more the mischievousness of such a conception."

But the Church will never shake itself free from "its greatest weakness" until the hand of the reformer is applied to enfranchise the England householders in affairs ecclesiastic, as they have already been enfranchised in affairs of State.

And is it not time? What has come of this establishment of Mrs. Grundy as the patron saint of the English Church, and substitution of the cult of respectability for religion? Of luxurious devotion, of "first-class carriage religion," there has been enough, in order, as this reverend noble says, to minister to the "tastes of those whose worldly lives need costly stimulants." But what of the preaching of righteousness? Let Lord Sydney Godolphin Osborne answer:—

"The Established Church is held to be, of all Christian ministries, the one which is singularly indulgent towards its higher class supporters, most useful in regard to the morals of other classes, but unobtrusive as to those of known habits which may infringe on the teaching of the pulpit, zealous in the work of the reclamation of the victims of purchased vice, but slow to rebuke the promoters and purchasers. I own to having my doubts as to whether, if the bishops and clergy were one hundredth part as zealous to Christianize a very large proportion of these wealthy Church supporters as they are to attack the vice of an inferior order with the money obtained from them, they would not find financial support as proof of their affection for the Church very rapidly diminish."

The Church of Mrs. Grundy is thus the Church of Dives, who compounds for his sins by liberal subscriptions. Is it not about time that we turned the whole Establishment bottom side up, and re-organized the Church on such a democratic basis as to give poor Lazarus a chance?—(*Pall Mall Gazette.*)

In vain they talk of happiness who never subdued an impulse in obedience to a principle, He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colours.

A STRANGE LETTER OF CONSOLATION.

BY PROF. E. D. MORRIS, D D.

Mr. Robert Ingersoll was recently requested by a friend to send a letter of condolence to a lady on the Pacific coast who had not long before lost her only child, a promising son who was just entering manhood. Though unacquainted with the bereaved mother, Mr. Ingersoll, in the kindness of his heart, consented to furnish such a message of comfort as his creed would afford. It was not the first time that he had attempted the part of a consoler as he stood by a coffin or a grave. Some years since he had stood by the lifeless form of a brother, and uttered some poetical phrases which were very eloquent, yet very empty. Now he was to minister consolation to a stranger in the presence of what he describes as "an almost infinite sorrow." This gave him opportunity to set forth his belief in an entirely impersonal way, which enables us to estimate just what the comforting power of his creed may be, apart from any tearful commingling of natural sensibility.

The way in which Mr. Ingersoll proposes, in his own graphic phrase, to "put a star in the night of grief" that has come upon this lonely mother, is to drive out of her poor heart—as he says—the fiend of fear. She is anxious as to the fate of the son who has been torn from her. To relieve her solicitude, this remarkable consoler reminds the weeping mother that if there is any God, His love must still surround her generous boy, and will not permit him to suffer pain. The son was kind, and kindness begets kindness in this life, and therefore will beget kindness hereafter. God loves us in this world, and therefore will continue to love us in other worlds. If He is good, the good have nothing to fear from Him, however far they may be borne away from our human love and care.

But Mr. Ingersoll does not stop to tell this sufferer how she may be assured that God loves either her boy or herself. Did He not smite the young man at the very dawn of opening manhood, in the midst of his plans for business and for pleasure? Has He not smitten the mother herself with "an almost infinite sorrow," blighting her fondest hopes and leaving her in a loneliness as dreadful as death itself? In the face of all this, how can this son of consolation give her any assurance that God will be all love and tenderness to her boy as soon as he is dead, and shield him from pain and suffering evermore? Where did Mr. Ingersoll get this information as to such great changes in the ways of the Great Ruler beyond the grave? On what ground does he speak so confidently about what God will do after death for those who suffer so bitterly in this present state?

If Mr. Ingersoll had paused here, he would only have been saying what has been said a thousand times in Universalist pulpits, with this marked difference, however, that what these pulpits say on the alleged authority of Scripture, he says without any authority whatever. But with an inconsistency which would be amusing if it were not shocking, he immediately proceeds to tell the sufferer that, so far as we know, there is in reality no God at all, and that what he had just been saying about the love of God, was all an illusion, because in fact we have no evidence that there is such a Being. He first tells her that *if* there is a God, we may as well believe that He is good; and then tells her that, after all, as to the fact no one knows. The ministers know nothing, all the churches in the world know no more "than the ants upon the ant-hills." But if this be so, how is this sad heart to get any consolation from his prettily worded phrases about the divine love and pity and care? What comfort can there be in entrusting her son to the compassion of a Heavenly Father, if she can have no assurance whatever that such a Father exists?

But Mr. Ingersoll goes farther still in sawing off the limb from which he had just

been waving his arms so gracefully. Not only does he console this bereaved mother by assuring her that all will be well with the boy in another life, because God is so good; and then in the next breath tell her that there is no God, good or otherwise, so far as we know; but he further informs her that there is in fact *no future life*. He says bluntly that the truth is that no human being knows anything of what is beyond the grave, and that no honest man will pretend that he does know. So, after soothing this bereaved soul with pleasant words about what a God of love will do for her child, he drops her into an unfathomable chasm of despair, by telling her that nobody knows whether there is any God, or whether indeed there is any child to mourn for. He confesses that he can give her no assurance that her dear boy is in existence anywhere, and then adds that there is no one in all the earth who can give her such assurance. And this in a letter written to console a breaking heart!

But if Mr. Ingersoll does not believe in a God who inhabits eternity and there cares for our dead, neither can he believe that there is really any such thing as divine tenderness or care in the present life. On Christian grounds he might have told this mother that there is a God close at hand, who knows her tears and hears her sighing, and who will take her on His heart, and soften her anguish with a love beyond all human affection. But it did not occur to him to comfort her by such suggestions as these. He does not dare to tell her that it was God—not fate or blind and merciless nature—that took her son away. He does not venture to whisper to her that there might have been wisdom and love in bringing this great sorrow upon her, and that the same love would enable her to bear it. He has no conception of a God ruling over this world: material laws and forces are his present Deity, and all the consolation he can get or give, must come from nature alone.

Was any "hide-bound preacher," such as Mr. Ingersoll scoffs at, ever more dogmatic or more inconsistent in his dogmatizing than this? At one moment he knows what the essential facts are; the next moment he confesses that he does *not* know anything on the subject; and finally he knows that *no one else* knows any more than he. The latter averment is especially surprising. Some of the greatest intellects that ever existed have spent their lives in poring over these subjects, and yet Mr. Ingersoll flippantly dismisses them all with a wave of his hand. He has surveyed all the literature ever written, and all the creeds ever promulgated, and is thus competent to declare not only his own ignorance, but the absolute ignorance of all the rest of mankind; and this amazing conclusion he clenches with an assurance that whoever professes to know more than he does, is a liar and a hypocrite! Did ignorance and assumption ever walk hand in hand so complacently around an open grave?

Such is the comfort which unbelief offers to the sorrowing soul of humanity: no certainty as to God or to immortality; only a conviction which no evidence is adduced to justify, that *if* there *is* another life and a God who controls it, it may be hoped that He will deal more kindly with His creatures than He does in this life. And even this is only a conjecture: nobody knows anything about it, and we must all take our leap into the dark, not knowing whether we shall be landed in chaos, or in the arms of a merciful God. And this is the letter of consolation sent across a continent to console the heart of a mother weeping for an only son! To this shallow stuff he tries to give a touch of poetry, by saying at last in an oracular tone, *Under the seven-hued arch of hope, let the dead sleep!!*

The answer which this letter elicited is really too pitiful to be dwelt upon: it is the response of a heart which in its agony of sorrow finds its real comfort in these teachings of unbelief. Better, far better, is the humblest cry of submission, the gentlest throb of trust, the faintest upward glancing of the eye, the most frail and tremulous hope that ever found utterance in the experience of the feeblest disciple of Him who is the Resurrection and the Life.—(*N. Y. Evangelist.*)

PREMILLENNIALISM AND MISSIONS.

BY THE REV. A. J GORDON, D. D.

In a report of the Northfield Conference, held last August under the direction of Moody, *The Examiner* said in its summing up: "We are extremely sorry, however, to see the growing tendency among evangelists and active Christian workers to adopt premillennialism—a scheme of doctrine dishonouring to the Third Person of the Trinity and tending to cut the nerve of all missionary and evangelistic enterprises." In a recent Boston letter in the *Independent* it is reported that the Rev. Judson Smith, junior secretary of the American Board, had just read an essay before an association of Congregational ministers, deprecating the spread of premillennial ideas, on the ground of the hindrance which they present to missionary operations

Certainly, these are very serious charges, which, if true, ought to lead the adherents of the doctrine in question to an immediate revision of their opinions, and if false, ought to be distinctly shown to be so. We accept the challenge which the latter alternative presents.

Premillennialism holds that, in the New Testament, the second coming of Christ is made the great hope of the Church and the principal motive to Christian consecration and endeavour; that this second advent will be followed by the first resurrection, the destruction of anti-Christ, the conversion of Israel, the ushering in of the millennium and the establishment of the reign of Christ over the whole earth; that the purpose of preaching the Gospel in the present dispensation of the Spirit, as set forth in Scripture, is the gathering out of an elect body called the Church ("God did visit the Gentiles, *to take out of them a people for his name.*"—Acts xx 14); that while the Scriptures predict the universal proclamation of the Word before the return of Christ ("And this Gospel of the Kingdom shall be preached in all the world *for a witness unto all nations*, and then shall the end come."—Matt. xxiv, 14) they emphatically deny that a condition of universal righteousness or anything approaching it will be attained on earth before that event, since at the second advent of Christ the tares and the wheat are found growing together (Matt. xiii, 29, 30) society in a condition like that of the world in the days of Noah, of Sodom in the days of Lot (Luke xvii, 26, 30), and the Man of Sin dominant, "Whom the Lord shall destroy with the brightness of his coming (11 Thess. ii, 8)." Hence it is maintained that there can be no millennium before Christ comes again, but that his coming again will usher in the millennium.

Now it would seem that the truest way to honour the Holy Spirit is to believe what he teaches in the Scripture, whether it accords with our philosophy or not; and that the surest method of being nerved to evangelistic effort is to put ourselves under the motives and inspirations which the Bible enjoins. And we aver that the greatest of these motives set forth in Scripture is the ever-impending return of our Lord in glory. Read Matt. xxiv, 42, 51; Luke xii, 36; Luke xix, 12, 13; Acts i, 11; 1 Cor. i, 1; 1 Thess. i, 9, 10; 1 Tim. vi, 14; 11 Tim. iv, 1, 8; Titus ii, 11, 13; 1 Pet. v, 4; 1 John ii, 28; James v, 7—9; Rev. iii, 11: Rev. xvi, 15; Rev. xxii, 12.

Since, now, we have no room for a full Scriptural exposition of this subject, we must be content with a brief summary of opinions. If these opinions seem startling and incredible to those who have regarded premillennialism as an eccentric theological fancy, let them not be in haste to answer with indignation.

1. The premillennial scheme has the testimony of exegesis overwhelmingly in its favour. So competent an authority as Dean Alford said, twenty years ago, of the commentators on the Apocalypse, the crucial book on this question: "The majority, both in number, learning and research, adopt the premillennial advent, following the plain and undeniable sense of the sacred text." The trend of opinion has since been so steadily in the same direction, both respecting this and other portions of the prophetic Scriptures, that it would be difficult to name an expositor of the first rank who now defends the opposite or post-millennial theory.

2. The premillennial scheme was the orthodox and well-nigh universal faith of the Church during the first and purest ages of Christianity. This is the concession of eminent opponents of the doctrine, like Whitby, who admits that "*it passed among the best Christians for 250 years as a tradition apostolical:*" as it is also the claim of eminent defenders of the doctrine like Dean Alford, who declares that "those who lived next to the apostles, and the whole Church for three hundred years," so interpreted the Scriptures, and that to deny this doctrine is "*to desert the unanimous consensus of the primitive Fathers.*"

Since this last statement has been disputed, and it has been denied that Millennarianism was ever the ecumenical faith of the Church, or that it has entered as a distinct belief into her creeds, we would refer the reader to the article "Millennium," in the last edition of the *Encyclopedia Britannica*, by Prof. Adolf Harnack, of Giessen, who will be conceded to be a very high authority. It is the most candid and complete *resume* of the whole subject that we have yet seen.

Professor Harnack declares that the claims of Millennarianism must be met "by the acknowledgment that in former times it was associated—to all appearance inseparably associated—with the Gospel itself;" that the early Fathers, Irenæus, Hippolytus, Tertullian maintained it "as a tradition of the Church," as did Justin, Papias, Barnabas, Lactantius, and many others, so that "in the West, Millennarianism was still a point of orthodoxy in the fourth century;" that in the East it encountered its first determined foe in Neo-Platonism; but such was its tenacity of life, that headway could only be made against it by bringing in question the authority of the Apocalypse, and finally thrusting that book out of the canon; that it was reserved for Augustine, with his philosophical theology, and his conception of the Church as a world-kingdom, to give a direction to Western theology, which carried it clear of millennarianism; that, finally, as the Church became identified with the State, and, glorying in her temporal conquests, began to claim to be the millennial kingdom already come, this primitive doctrine disappeared; that, at various periods in the Middle Ages, it re-emerged, invariably "making common cause with the enemies of a secularized church;" that it revived with the Reformation, and became incorporated with the several Protestant bodies; that its alleged absence from the creeds is due to the fact that from the beginning it has despised dogmatic, in the sense of philosophical, theology," and "can only exist along with the unsophisticated faith of the early Christians;" that, in fine, though sometimes begetting fanaticism and separation, wherever appearing, it "demands respectful attention," since "a genuine and living revival of chiliastic hopes is always a sign that the Church at large has become secularized to such a degree that tender consciences can no longer feel sure of their faith within her."

With such marks of primitive purity and authority as these, it is most unlikely that Premillennarianism would be found prejudicial to missionary activity. Professor Harnack says that "it was a prominent feature in the earliest proclamation of the Gospel, and materially contributed to its success;" and we are bold to say that where it has been made prominent in the preaching of modern times the result has been the same.—(*To be continued.*)

Miscellany.

—Mr Robert Brown on National Idolatry in *Word and Work*: But to speak briefly upon the sins of the *professing church*, and I shall here confine my remarks likewise to this same sin of idolatry. Do you know how many clergy of the National Church are banded together to unite with this idolatrous system? No less than two thousand six hundred; and these are supported by upwards of eighteen thousand of the most influential of the laity! Not long since the chairman of the E. C. U. threw out a suggestion whether the time had not then arrived for this union; but the general consensus of the meeting was that it had not. But let the Church of England be disestablished; and then, I think, the eyes of some who have been blind to the existing state of things will be opened, but too late! Time will fail me to speak of the Jesuit movement at Oxford; but there can be no doubt whatever that not only in the Church of England, but also in many of the dissenting bodies, the Jesuits have been plotting and working for years. I could give you many cases in point: but I will confine myself to one. A physician, a friend of mine, in a large county town, told me that he attended a lady, whom he had known many years, on her death-bed. She had become a pervert to Rome, but under his tuition she was brought to the knowledge of the truth; and she then told him that while in the Church of England she had become affiliated to the Jesuits and that she had taken the Jesuits' oath over the communion table, at the hands of the rector of the Parish, who was himself a Jesuit, and in secret correspondence with Rome! And now all the essential doctrines of Rome are openly taught, and I fear in a far greater number of churches than people in general imagine. Our downward course within the last few years has been with an accelerated speed indeed! Who could have supposed some few years since that a pilgrimage of upwards of two hundred idolaters would have been allowed to worship at the shrine of Edward the Confessor, in Westminster Abbey, for two years in succession, and almost even without protest? But such is the spectacle that was witnessed in that building in the months of October, 1884 and 1885!

—"The Church, as it now exists in the world, includes all believers, regenerate men of every name and denomination, in all climes and countries of the earth, and excludes all others. The Church in any town, city, or district, is the aggregate of the believers in that town, city, or district, excluding all others. No intelligent Christian doubts this truth; and yet how strangely does the conduct of many contradict it! The unregenerate, the worldling, if they belong to our "party" are generally preferred to devoted children of God who do not belong to it. Surely this is to be condemned as a sin greatly dishonouring to the Lord."

—(*Rev. C. Graham.*)

—"Esau said: "What profit shall this birth-right do unto me?" It was the cry of an utterly selfish, Godless, Christless man, and will be so to the end of the world. "How will this affect ME? What good will come to ME through this?" Our high and noble birthright, as God's children, Jesus Christ's redeemed brothers and sisters, is; that we be partakers of the spirit of self-sacrifice, which was perfected on that cross at Calvary. That henceforth we neither live unto ourselves, nor die unto ourselves; that the welfare of others, God's work for us to do in the world, is to be our chief end and aim, our dearest ambition, our highest hope."

—(*Mrs. Ormiston Chant.*)

—"A bill will be introduced by Mr Walter Shirley, M. P., for the Doncaster Division of Yorkshire, for the purpose of rendering unnecessary the presence of a registrar at marriages in Nonconformist chapels, and also a bill legalising the occasional celebration of Divine service by Nonconformist bodies in churches and cathedrals of the Established Church.

—"If the Christian, by God's grace, obeys the command not to be conformed to this world, he will have no difficulty in keeping himself separated therefrom. Men of the world can and do respect *consistent* Christians, and keep on the most friendly terms with them, *but they do not seek their intimacy.*"

—"There is a manifold wisdom of God in Christ (Eph. iii. 10). It is indeed simple, pure, and unmixed with anything but itself, yet it is manifold in degrees, kinds, and administration; though something of Christ be unfolded in one age and something in another, yet eternity itself cannot fully unfold Him. 'I see something,' said Luther, 'which blessed Augustine saw not; and those that come after me will see that which I see not.' It is in the studying of Christ as in the planting of a newly-discovered country: at first men sit down by sea-side, upon the skirts and borders of the land, and there they dwell; but by degrees they search farther and farther into the heart of the country. Ah! the best of us are yet but upon the borders of this vast continent." — (*John Flavel*, 1671)

—Elizabeth Cummings, in an exchange says; "I am convinced that at least one quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady work. She was all bent up, and was putting her eyes out counting stitches. 'I don't get any time for reading,' she said, plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' And yet she had spent more time embroidering a ridiculous dog on a piece of broad-cloth than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the materials would have bought enough handsome damask for two covers. A friend of mine tells of seeing a squaw seat herself by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on, and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance, but a good deal would be gained if they thought more about living and less about its accidents. The transcendant fact is what we are, not what we accumulate or possess. Even knowledge may be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession, and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labour in itself is not worthy. The meanest work that makes home a lovely, sacred place is consecrated, and fit for the hand of a queen; but delicate work that ministers to no human need, even it has an artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brain something more than a mere filling for the skull, is but busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the "column for ladies," printed in some of our papers, which tells with more sarcastic emphasis than any words of mine, how some women choose to spend their leisure. Surely, if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at two cents a yard, they may if they will, find a few moments in which to read a book.

After reading the doctrine of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an Inquiry and a Revelation.—*Dr. Joseph Parker.*

TELEGRAPHIC NEWS.

London, February 26th: Mr. Childers, the Home Secretary, proposes to compensate the sufferers by the late riots from the police-fund.—Mr. Childers will appoint a Committee of Inquiry, under his presidency, to investigate into the administration of the Metropolitan Police.—In the House of Commons, last night, Mr. Trevelyan, the Secretary for Scotland, introduced a Bill granting to the Crofters fixity of tenure and fair rent.

London, 27th: Earl Granville, the Secretary of State for the Colonies, replying to a question in the Lords last night, said that the committee appointed to consider, in conjunction with the Agents-General of the Colonies, the question of employing British officers in service of the Colonies, have sent in their report, which was now under the consideration of Her Majesty's Government.—H. R. H. the Duke of Cambridge said that he approved the scheme, and promised to give every encouragement to the employment of retired officers in the Colonies.—Mr. Campbell-Bannerman, the Secretary of State for War, replying to a question in the Commons last evening, said that there is no ground for apprehending that the British troops will be employed to re-occupy Dongola.

Phillipopolis, 28th: The Roumelian troops have been ordered to advance northwards.

Constantinople, 28th: The negotiations with the Powers in connection with the Russian refusal to agree to the clause in the Turko-Bulgarian agreement by which Prince Alexander binds himself to defend the Turkish dominions, are proceeding slowly.—Both Bulgaria and Turkey waive the point regarding the offensive and defensive alliance. Notwithstanding this Russia has now raised further objections.

Bucharest, March 1st: The armistice between Servia and Bulgaria expires to-day.—The peace negotiations are at a standstill.—Each declines to accept the others draft treaty.—Servia and Turkey have come to an agreement respecting the wording of the Draft Treaty. It is believed that the signature of the Treaty is imminent.

Malta, 1st: His Royal Highness the Duke of Edinburgh has arrived here, and is about to start for Suda Bay, where he will take over the command of the British Mediterranean Squadron.

Portsmouth, 2nd: H. M. Indian Troopship Jumna arrived here do-day from Bombay.

Ismailia, 2nd: H. M. Indian Troopship Crocodile, outward bound to Bombay, passed the Canal to-day.

London, 3rd: In the House of Commons last night, Mr. Gladstone made a statement concerning Egypt, and said the British Government was desirous, if possible, to maintain a continuity of policy in respect to that country. The Egyptian Government, he said, had decided that vacancies in the Egyptian Army, caused by the retirement of British officers, shall not be filled up pending the negotiations for re-organisation.—The Right Hon'ble H. Holmes, Conservative member for the Dublin University, gave notice of motion on the Commons that the House is unwilling to vote money for the civil administration of Ireland until it is informed as to the policy of the Government for the maintenance of social order.

Bucharest, 3rd: A Treaty of Peace has been signed between Bulgaria and Servia. It consists of a single article simply declaring that peace has been restored.

Constantinople, 3rd: A Conference will be held here shortly of the Ambassadors of the Great Powers. The discussions will be re-

stricted to the question of the union of Roumelia with Bulgaria.

Washington, 3rd: The anti-Chinese agitation on the Pacific Coast and in other parts of the United States, which culminated in many places in the expulsion and ill-treatment of the Chinese and the burning of their dwellings, has been the subject of considerable correspondence between the United States and Chinese Governments. The latter has now demanded an indemnity from the United States Government for the outrages suffered by Chinese subjects in America. President Cleveland, in reply, has refused to comply with the demand made by the Chinese Government. —A telegram has been received by the Chinese Minister here from the Governor of Canton stating that the Chinese there threaten reprisals for the cruelties and losses suffered by their countrymen in America during the late agitation.—The Secretary of the Treasury has replied to the Resolution adopted by the House of Representatives asking him for information about his plan of restricting silver payments from the Treasury in pursuance of an arrangement with the New York Clearing House and also whether the same restrictive policy in silver payments is to be continued in future.—The Secretary in his reply says that he is endeavouring to keep the legal currency strictly equivalent to gold, and that the present situation renders bi-metallism at a fixed ratio ultimately necessary.

London, 4th: The examination of Messrs. Hyndman, Burns, Champion and Williams, the Socialist leaders in the late West-end riots, was concluded yesterday at the Bow-street Police-court. All four prisoners were committed to take their trial at the next Sessions. Bail was accepted in each case.—Sir Hercules Robinson, the Governor and High Commissioner of Cape Colony, has been ordered home owing to ill health.

A FATAL MISTAKE IN AMERICA.

THE *Cleveland* (Ohio, U. S. A.) *Press*, of Feb. 23, 1883, publishes an account of a fatal surgical operation which has caused a great commotion among medical men throughout the whole country: Dr. Thayer, the most eminent surgeon in Cleveland, pronouncing it scandalous. It appears that a Mrs. King had been suffering for many years with some disease of the stomach which had resisted the treatment of all the physicians in attendance. The disease commenced with a slight derangement of the digestion, with a poor appetite, followed by a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "all gone" sensation, a sticky slime collecting about the teeth, causing a disagreeable taste, especially in the morning. This sensation was not removed by food, but on the contrary, it was increased. The eyes then became tinged with yellow, and were sunken. After awhile the hands and feet became cold and sticky—a cold perspiration. There was a constant tired and languid feeling. Then followed a dreadful nervousness, with gloomy forebodings. When rising suddenly there came a dizzy feeling like vertigo. After a time the bowels became costive, so that it was difficult to procure a movement without a cathartic. Soon followed a disposition to spit up the food after eating, sometimes in a sour, fermented condition. All this derangement caused a terrible palpitation of the heart, so as to make the breathing difficult. Finally, the patient was unable to retain any food whatever, and there was constant pain in the abdomen. All prescribed remedies failing to give relief a consultation was held, when it was decided that the patient had a cancer in the stomach, and in order to save the patient's life, an operation was justifiable. Accordingly, on Feb. 22, 1883, the operation was performed by Dr Vance, in the presence of Dr. Tuckerman, Dr. Perrier, Dr. Arms, Dr. Gordon, Dr. Lapuer, and Dr. Halliwell, of the Police Board. The operation consisted in laying open the cavity of the abdomen and exposing the stomach, bowels, liver, and pancreas. When this had been done, an examination of the organs was made, but, to the horror and dismay of the doctors, there was no cancer to be found. The patient did not have a cancer. When too late, the medical men discovered that they had made a terrible mistake. They sewed the parts together and dressed the wound that they had made, but the poor woman sank from exhaustion and died in a few hours. How sad it must be for the husband of this poor woman to know that his wife died from the effects of a surgical operation that ought never to have been performed. If this woman had taken the proper remedy for dyspepsia (for this is what the disease really was), she would have been living to-day. Seigel's Curative Syrup, a remedy made expressly for dyspepsia or indigestion, has restored many such cases to perfect health after all other kinds of treatment have failed. The evidence of its efficacy in curing this class of cases is too voluminous to be published here, but those who read the published evidence in favour of this dyspeptic remedy do not question its convincing nature; and the article has an extensive sale. Sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon-road, London, E. C.

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(Signed) "Wm. Rendall."

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For Malta—Rear-Admiral Thomas Smith.

Per Str. *Domenico Balduino*, March 1:

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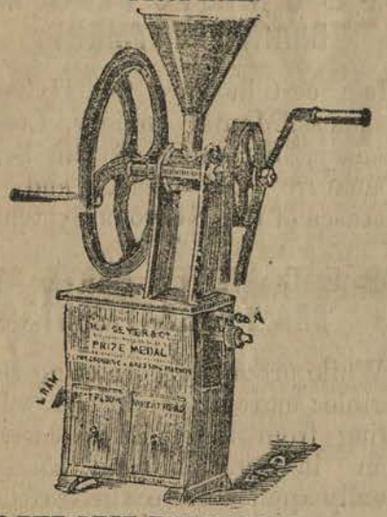

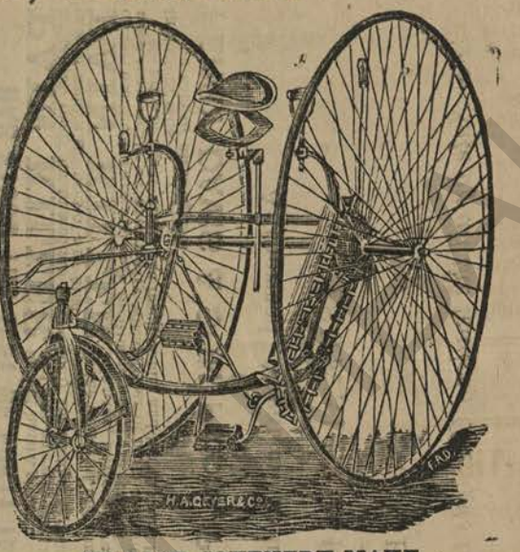

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